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A

*SHORT HISTORY,*

AND

VINDICATION

OF THE

REVOLUTION.

COLLECTED

Out of the WRITINGS

OF THE

Learned Bishop BURNET,

AND

Dr. KENNET.

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*Tantum Relligio potuit suadere malorum;  
Jusque datum sceleri!*

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L O N D O N:

Printed in the Year M.DCC.XVI.

A

## Short History, &c.

SINCE the Lawfulness of the Revolution, on which his Majesty's Title is founded, is question'd by some, and condemned by others, it is thought convenient at this Juncture to lay in one View an Account of the Principles on which it is established, with what is offer'd in its Defence by Bishop *Burnet*; together with the Advantages gained by the Parties concerned, taken chiefly from the Learned Dr. *Kennet's HISTORY of ENGLAND*, Vol. 3d.

Now the Prince of *Orange*, the *Dutch* and *English* being chiefly concerned, I shall first lay down what the Bishop offers in Defence of the two former; and then the Account he gives of Principles by which he justifies the Conduct of the latter.

As for the two former, he tells us, That K. JAMES's Ambassador \* “ press'd the Pope, “ and the Patron Cardinal *Cibo*, to admit the “ KING to mediate between the Courts of *Rome* “ and *Versailles*, and said when that was brought “ about,

\* Preface to his Sermons, printed in 1713. p. 9.

“ about, the two Kings would effectually serve  
 “ the Cause of the Church, and begin with the  
 “ Destruction of *Holland*. This the Pope told  
 “ to the Head of the *Imperial* Faction at *Rome*,  
 “ who wrote it to the Emperor, and the Em-  
 “ peror wrote to the Prince of *Orange*,” who  
 told it to the *States*; who † “ saw a War with  
 “ *France* (on other Accounts) unavoidable, and  
 “ it being generally believed that *France* and  
 “ *England* were engaged in a strict Alliance, it  
 “ was free to them to begin the War where they  
 “ hoped the Enemy was weakest”.

And now what can justify the Prince of *Orange* and *States of Holland*, if King *James's* and the *French King's* Design to ruin them and their Religion cannot? Or what better Authorities could they have for the Truth of it, than the Pope and the Emperor's taking Care to prevent it, by informing the Prince of *Orange* what Danger the Protestant Religion was in? Which will undoubtedly be secure for the future, since the *Pope* is against the Growth of *Popery*, and the Emperor become Guardian of the *Protestant Religion*.

\* “ But it was generally believed that *France*  
 “ and *England* were engaged in a strict Alliance --

And this was undoubtedly a sufficient Reason for the Prince of *Orange* and *Dutch* to believe it, and depose King *James* for it. For could what is generally believ'd be possibly false? And was, and is it not *High Treason*, and a Forfeit of his Crown, for a Monarch of *England* to make an Alliance with *France*? This will either justify  
 the

† Preface to his Sermons, printed in 1713. p. 9.

\* Ibid.

the *Dutch*, or I am sure nothing can, their other Pretences being directly contrary to all the Laws of Christianity, Nature, and Nations. For \* as they (and the *Spaniards*) solemnly assured King *James*, that their Preparations were not against *England*, so he was so far from designing them the least Injury, that he would not so much as † consent to their being invaded ; tho' he had sufficient Reason to think they were contriving his Ruin : Which Behaviour as plainly discovers his Intentions to *ruin Holland*, as his refusing a ‖ *French* Army was a Proof he designed to govern by a *French* Power in *England*.

In short, some Body told some Body, that the King of *France* and King *James* were for introducing *Popery* ; to prevent which, the Pope, the Emperor, the Prince of *Orange*, the *Dutch*, and *English*, abdicate King *James*, and enter into an Alliance to make the King of *France* submit to the *Pope's* Authority.

I come now to consider what the Learned Bishop offers in Defence of the *English* for submitting to their new King. And,

*First*, He told us § the *English* were conquered ; but his Book being burnt by Order of the Parliament, the Notion expired with it ; and the Lawfulness of resisting the Supreme Magistrate generally prevailed ; of which Principle the Bishop gives us the following Account.

\* † “ About the End of the eleventh Century,  
“ this pestiferous Doctrine took its Rise, and  
“ was

\* Hist. p. 488. † Ibid. p. 489. ‖ Ibid. p. 488.

§ Pastoral Letter, p. 21.

\* † Sermon at *Covent-Garden* Church, 1674. p. 45. last Edition.



“ was first broached and vented by Pope Gregory VII. commonly called *Hildebrand*.” And in his Sermon on the 30th of January, 1680, p. 15. he tells us, “ the resolving all Power into the People was first taken up by the Assertors of the Pope’s deposing Power ; for they argued, that if it belonged to the People, then the Pope, representing the Universal Church, all their Rights did accrue to him ; so that in their Names he was to dispose of Crowns as he pleased.” And in his *Vindication of the Church and State of Scotland*, p. 69. he thinks it better trusted in the Pope’s than the People’s Hands : So that this Principle of Power in the People, is, according to the Bishop, both of Popish Origin, and for the Pope’s Interest ; tho’ we are now made to believe it is the only Principle by which we can justify the glorious Protestant Revolution, and illustrious *Hanover* Succession.

*Lastly*, There are some few pretend the Difference of Religion ; but as that was never mentioned by the Convention, and is \* directly contrary to the Doctrine of the Church of *England* ; to the 23d Chapter of the Presbyterians Confession of Faith ; to the Doctrine and Practice of our Saviour and his Apostles, which, as the Bishop expresses it, † “ do so expressly discharge all Bussing and Fighting on the Pretence of Religion, that we must either set up for another Gospel, or utterly reject what is so formally condemned by the Author of this we profess to believe :” And it being only a *Novel*

\* Sermon at *Covent Garden* Church, 1681. p. 47.

† Ibid. p. 41.

*vel Popish Notion* to make the Difference of Religion a Bar to Government, I think it not worth a Protestant's farther Consideration.

And now with what Face can any *Papist* be for the PRETENDER? Or, how can the PRETENDER claim the Crown if a *Papist*? We see it was by a *Popish* Principle and a POPE's Advice, that King JAMES was deposed; and therefore the PRETENDER must either protest against his Infallibility and Supremacy, which is in Effect to turn *Protestant*; or allow the Justice of the *Revolution*, which is to destroy his own Pretensions to the Crown.

In short, no Protestant can on these Principles justify the Revolution without embracing (as the Bishop words it) \* one of the most *pestiferous Popish* Opinions; nor any Papist condemn it without renouncing the Pope's Infallibility and Supremacy, as well as the Authority of all those Councils in which this Doctrine hath been confirmed.

But lest any should doubt the Pope's being so deeply concerned in the *English Revolution*, I will just mention one or two of the Advantages he gained by it. And,

*First*, He got the Oath of Supremacy in *England* to be *abrogated*; which was the first † Thing King WILLIAM did, and the last any other Prince since the Reformation would have done; it being always esteemed in *England* the greatest Security against Popery, and looked on by the Papists as their great *Rock of Offence*.

*Secondly*,

\* Sermon at *Covent-Garden Church*, 1674. p. 46.

† Hist. p. 514.

*Secondly*, By this Means he formed a Grand Alliance against the *French King*; in the very first Article of which, the Emperor, the *Dutch*, and King *William*, swore that they would make no Peace \* “ with *Lewis* “ XIV. till he has made Reparation to the Holy See “ for whatsoever he has acted against it, and till he “ annul and make void all those infamous Proceedings “ against the Holy Father *Innocent XI.*”

These were the Proceedings in *France* against the Pope; which King *James* was so far from endeavouring to get *abrogated*, that he had them printed here in *England*; for which, and for refusing to come into the Pope’s Measures, his Ambassador at *Rome* was treated after the rudest Manner, made the Jest of that Court, and forced to retire with Disgrace; for, as my Historian observes,† “ *Innocent* having an Aversion in his “ Nature to a *Faction* he knew King *James* was em- “ barked in, which he never took Pains to dissemble, “ was not over-fond of an *Embassy* from a Prince who “ was in an Interest he had long wish’d to see humbled, “ King *JAMES* met with nothing but Mortifications “ at *Rome*, in the Person of his *Ambassador.*”

This *Faction* was made up of the *French King*, Church, and Parliament, who were desirous and endeavouring to throw off the *Roman* Bondage; in which Design King *James*, it seems, was *embarked*.

And was there not therefore sufficient Reason for the Pope to depose him, and be for King *William*, who would acknowledge the Grand Alliance to ‡ *be the Work of God alone*, as it is in the Preamble to the Articles agreed on at the Congress; and who swore never to make Peace with *France* till the Pope had Satisfaction; which he religiously observed, as may be seen by the 4th Article of the Treaty with *Spain*; tho’ he so little regarded the 3d Article where the Protestants were mentioned, that they and their Interests were entirely sacrificed at the Peace of *Ryswick*. — See *Kennet’s Hist.* Vol. III. p. 739 — 40.

As

\* Hist. p. 574.    † Ibid. p. 460, 461.    ‡ Ibid. p. 574.

As for the Emperor, he got us to fight his Battles, and proposed greater Things to himself; but it was then thought just that the *English* and *Dutch*, who had borne the Burden of the War,\* should have, the one the Glory, the other the Advantages of Peace; which was accordingly made against the Emperor's Consent, and without including him in it; insomuch, that he enter'd a publick Protestation against what was done; and yet the Persons concerned in it were so far from being *impeached of High Treason*, that no Acknowledgments were thought sufficient to reward the Service they had done.

The *Dutch* were well paid for sending † us a King, got our Money and Trade from us, and have gained a fine Country and strong Barrier from the *French*.

The Prince of *Orange* got a Crown.

And we above Twenty Years ruinous War; an Expence of above One Hundred and Twenty Millions of Money, with a prodigious Effusion of Blood; the Establishment of Presbytery on the Ruins of Episcopacy in *Scotland*; and in the Church of *England* a woful Schism and a Succession of Prudent, Pious, Protestant Princes; together with a Free Parliament; an impartial Distribution of Justice, and a glorious Prospect for us and our Posterity; every Way answering the Merits of an *English Revolution*, a *Scotch Reformation*, and an *Hanover Succession*. —

\* Hist. p. 738, 739.

† Ibid. p. 534.







